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★
AUTHORS' ABSTRACTS



TEMATSKI BLOK

ARHIVI SPOMINA

V tokratnem tematskem bloku objavljamo spomine Marije Mari Pajk na življenje za bodečo žico v okupirani Ljubljani med drugo svetovno vojno, ki jih je zapisala njena hči Urša Pajk, ter prvo dejanje z naslovom Pomlad iz taboriščne operete Germaine Tillion *Ferfikbarica v peklu*, ki jo je skupaj s taboriščnicami napisala v koncentracijskem taborišču Ravensbrück leta 1944, v času najhujšega nasilja. Tematski blok uvaja prispevek sociologinje Mace Jogan o NOB in slovenskem zgodovinskem spominu, ob 75. obletnici ustanovitve Osvobodilne fronte.

KLJUČNE BESEDE: *druga svetovna vojna, Marija Mari Pajk (r. 1937), Germaine Tillion (1907–2008), memoarska literatura, individualni in kolektivni spomin.*

THEMATIC SECTION

THE ARCHIVES OF MEMORY

This thematic section is divided in three parts: the first one includes a reflection on the meaning of NOB (National Liberation Struggle) in the Slovenian collective memory written by Maca Jogan on the occasion of the 75th anniversary of the Liberation Front (OF); the second part brings forth the first act of a darkly comic operetta *Le Verfügbar aux Enfers* written by a French Resistance heroine Germaine Tillion in the Nazi concentration camp of Ravensbrück in 1944, while the third part is comprised of memories of Marija Mari Pajk written by her daughter Urša Pajk, describing the life in Ljubljana during the WWII.

KEYWORDS: *WWII, Marija Mari Pajk (born in 1937), Germaine Tillion (1907–2008), memoir literature, individual and collective memory.*

MACA JOGAN

NOB IN SLOVENSKI ZGODOVINSKI SPOMIN

Dinamika zgodovinskega spomina na dogajanja, ki so konstitutivna za slovensko narodno skupnost in državo, je v članku predstavljena glede na vrednotenje narodnoosvobodilnega boja in kolaboracije v času druge svetovne vojne ter ocene socializma in kapitalizma. Obravnava temelji na podatkih, zbranih z raziskovanjem slovenskega javnega mnenja v letih 1990–2013. Analiza štirih podrobno razčlenjenih ključnih kazalnikov omogoča odkrivanje osnovnih smeri (pre)oblikovanja kolektivnega zgodovinskega spomina. Glede NOB se je začetno sorazmerno nizko vrednotenje uporniškega partizanskega delovanja in OF do leta 2012 krepilo, leta 2013 pa je (še) prevladujoče pozitivno ocenjevanje začelo slabeti, slabi tudi negativno vrednotenje kolaboracije, hkrati pa močno narašča nevednost.

KLJUČNE BESEDE: *narodnoosvobodilni boj na Slovenskem, Osvobodilna fronta slovenskega naroda, partizani, slovensko domobranstvo, kolaboracija, zgodovinski spomin.*

MACA JOGAN

THE NATIONAL LIBERATION STRUGGLE AND THE SLOVENIAN COLLECTIVE HISTORICAL MEMORY

The article presents the dynamics of the historical memory on the events constitutive for the Slovenian nation and its independent state regarding the evaluation of the national liberation struggle (NLS) during the WWII and through the estimation of socialism and capitalism. Discussion is based on the data collected through the Slovenian public opinion research from 1990 to 2013. The analysis of four in detail dissected key indicators enables the discovering of the main tendencies of the collective memory reshaping. Concerning the NLS the initial relatively low evaluation of the Liberation Front and partisan resistant activity, had been strengthening until 2012, however, in 2013, the (still) prevailing positive estimation began to weaken, the negative evaluation of the collaboration began to weaken as well and at the same time ignorance strongly increased.

KEY WORDS: *historical memory, National Liberation Struggle, Liberation Front of Slovenian nation, partisans, Slovenian collaborative home guard, collaboration.*

LILIJANA BURCAR

INSTITUCIONALNI PATRIARHAT KOT OPERATIVNA ZAKONITOST KAPITALIZMA

Posledica neokolonialne restavracije kapitalizma je obsežna redukcija temeljnih socialnih in ekonomskih pravic, ki ima za ženske drugačne učinke kot za moške, saj med drugim temelji na ponovni repatriarhalizaciji družbe. Ta proces je neposredno povezan s prenosom odgovornosti in izdatkov, povezanih z družbeno reprodukcijo, z ramen lastnikov kapitala izključno na ženske. Posledica tega je potiskanje žensk v zasebnost doma, v vlogo prosto razpoložljivih reproducentk ter delno ali v celoti ekonomsko odvisnih partneric, iz česar izhaja tudi predrugačenje njihovega zaposlitvenega statusa: postavljene so v vlogo sekundarne delovne sile, tako so postale ogromen bazen rezervne armade delavk, ki je iz formalnega večinoma prestavljena v neformalni sektor. Restavracija kapitalističnih družbenih odnosov temelji na izbrisu socialistične ideje o enakosti in enakopravnosti spolov ter obujanju in utrjevanju izrazito konservativnih konstruktov spolne razlike.

KLJUČNE BESEDE: *(re)patriarhalizacija, kapitalizem, socializem, enakopravnost spolov.*

LILIJANA BURCAR

THE INSTITUTIONAL PATRIARCHATE AS AN OPERATIONAL LAW OF CAPITALISM

Neocolonial re-imposition of capitalism has resulted in a massive scaling back of basic socio-economic rights, which affects women differently from men, as it rests on the processes of re-patriarchalization. This is a direct result of the transfer of the costs and responsibility for social and biological reproduction of the current and future generations of labour force from capital owners to women. As a result, women are pushed back into the isolation of their homes, casting them into the role of unpaid reproductive workers and economic dependents or semi-dependents, who in their newly cast role of unpaid, round-the-clock reproductive workers come to be perceived as merely secondary earners and a huge reserve army of labour confined mostly to the informal or semiinformal sector. The re-installment of capitalist social relations thus abdicates on the socialist idea of gender equality and naturalization of conservative gender constructs.

KEYWORDS: *(re)patriarchalization, capitalism, socialism, gender equality.*

TIBOR RUTAR

AVTONOMIZEM ZA DIGITALNO DOBO: KRITIKA FUCHSOVE TEORIJE VREDNOSTI

Christian Fuchs je eden ključnih sodobnih teoretikov v polju politične ekonomije komuniciranja, ki prek Marxove kritike politične ekonomije analizira pojave izkoriščanja, odtujitve, fetišizma ipd. v informacijski, komunikacijski in medijski sferi. Temeljni sklep njegovih teoretskih izvajanj je, da »digitalno delo«, ki ga opravljajo uporabniki internetnih platform, kakršna je denimo Facebook, proizvaja (presežno) vrednost, na podlagi česar lahko sklepamo, da so ti uporabniki izkoriščani na enak način kakor delavci.

Namen članka je štirikraten. Prek predstavitve temeljnih pojmov Marxove teorije vrednosti bomo pokazali, da je Fuchsovo razumevanje pojma vrednosti posebej in Marxove teorije vrednosti nasploh nezadostno. Na podlagi tega bomo videli, zakaj je Fuchsovo pojmovanje »digitalnega dela« kot dela, ki proizvaja (presežno) vrednost, napačno. Temu sledi krajša digresija, katere namen je nakazati povezavo med avtonomističnim marksizmom in Fuchsovim marksizmom. Nazadnje bomo pokazali, da »digitalno delo« ni izkoriščano na enak način kakor delo, ki se opravlja v okviru kapitalističnih produkcijskih odnosov, saj črpanje presežnega (neplačanega) digitalnega dela ne ustvarja antagonističnih materialnih interesov, ki so drugače podlaga za razredni boj.

KLJUČNE BESEDE: *teorija vrednosti, politična ekonomija, marksizem, digitalna doba.*

TIBOR RUTAR

AUTONOMISM FOR THE DIGITAL AGE: A CRITIQUE OF FUCHS' THEORY OF VALUE

Christian Fuchs is one of the key contemporary theoreticians in the field of the political economy of communications. On the basis of Marx's critique of political economy, he has been elaborating the phenomena of exploitation, alienation, fetishism etc. in the spheres of media, information technology and mass communication. The central conclusion that we can establish from his theoretical works is that the (surplus) value has been produced by the "digital work" of the internet users (that is, in case of platforms as Facebook etc.). This would imply that those users are being exploited in the same way as workers are exploited, in the same way as the work within the capitalist production relations.

The article tries to demonstrate the insufficiency of Fuchs' understanding of the notion of value in particular and of Marx's theory of value in general by elaborating the basic concepts of Marx's theory of value. It will show the reasons why Fuchs' conception of the "digital work" as a work that produces (surplus) value is wrong. This argumentation will be followed by a short digression in order to indicate the connection between the autonomist Marxism and Fuchs' Marxism. In the end, we

will see that the exploitation of the “digital work” takes a different character than in the capitalist production relations. The appropriation of the surplus (unpaid) digital work implies no antagonistic material interests whatsoever, no such interests that are otherwise the basis for class struggle.

KEYWORDS: *theory of value, political economy, Marxism, digital age.*